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# OLIVE TABLETS



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4:11-14

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. 11:3,4.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK

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No. November, 1908. 11

# OLIVE TREES,

A Monthly Missionary Journal.

Subscription Price, 50 cents a year in the United States, and 75 cents to foreign countries, including Canada, and when mailed to subscribers in City of New York.

Address:

R. M. SOMMERVILLE, Publisher,  
No. 325 West 56th Street,  
New York.

Entered as Second Class Matter at  
Post Office, New York, N. Y.

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1908.

11.

## QUESTIONS OF THE HOUR.

### THE PRINCE OF PEACE.\*

HON. WILLIAM J. BRYAN.

I offer no apology for speaking upon a religious theme, for it is the most universal of all themes. If I addressed you upon the subject of law I might interest the lawyers; if I discussed the science of medicine I might interest the physicians; in like manner merchants might be interested in a talk on commerce, and farmers in a discussion of agriculture; but none of these subjects appeal to all. Even the science of government, though broader than any profession or occupation, does not embrace the whole sum of life, and those who think upon it differ so among themselves that I could not speak upon the subject so as to please a part without offending others. While to me the science of government is intensely absorbing, I recognize that the most important things in life lie outside of the realm of government and that more depends upon what the individual does for himself than upon what the government does or can do for him. Men can be miserable under the best government, and they can be happy under the worst government.

*\*We have permission to reprint this address, and we are glad to do so, because it indicates that the distinguished author is not ashamed to avow his loyalty to the Christ, and would have the name that is above every name where it ought to be in the affairs of the world.*

Government touches but a part of the life which we live here, and does not touch at all the life beyond, while religion affects the infinite circle of existence as well as the small arc of that circle which we spend on earth. No greater theme, therefore, can engage our attention.

Man is a religious being, the heart instinctively seeks for a God. Whether he worships on the banks of the Ganges, prays with his face toward the sun, kneels toward Mecca or, regarding all space as a temple, communes with the Heavenly Father according to the Christian creed, man is essentially devout.

Some regard religion as a superstition, pardonable in the ignorant but unworthy of the educated—a mental state which one can and should outgrow. Those who hold this view look down with mild contempt upon such as give to religion a definite place in their thoughts and lives. They assume an intellectual superiority, and often take little pains to conceal the assumption. Tolstoy administers to the “cultured crowd” (the words quoted are his) a severe rebuke when he declares that the religious sentiment rests not upon a superstitious fear of the invisible forces of nature, but upon man’s consciousness of his finiteness amid an infinite universe and of his sinfulness; and this consciousness, the great philosopher adds, man can never outgrow. Tolstoy is right; man recognizes how limited are his own powers

and how vast is the universe, and he leans upon the arm that is stronger than his. Man feels the weight of his sins and looks for One who is sinless.

Religion has been defined as the relation which man fixes between himself and his God, morality being the outward manifestation of this relation. Every one, by the time he reaches maturity, has fixed some relation between himself and God, and no material change in this relation can take place without a revolution in the man, for this relation is the supreme thing in his life.

Religion is the basis of morality in the individual, and in the group of individuals. Materialists have attempted to build up a system of morality upon the basis of enlightened self-interest. They would have man figure out by mathematics that it pays him to abstain from wrong-doing; they even inject an element of selfishness into altruism, but the moral system, elaborated by the materialists, has several defects. First, its virtues are borrowed from moral systems based upon religion; second, as it rests upon argument rather than upon authority, it does not appeal to the young, and by the time the young are able to follow their reason, they have already become set in their ways; and third, one whose morality is based upon a nice calculation of benefits to be secured spends time on mathematics that he should spend in action. Those who keep a book account of their good deeds seldom do enough good to justify keeping books.

Morality is the power of endurance in man; and a religion which teaches personal responsibility to God gives an unyielding strength to morality. There is a powerful restraining influence in the belief that an all-seeing eye scrutinizes every act of the individual.

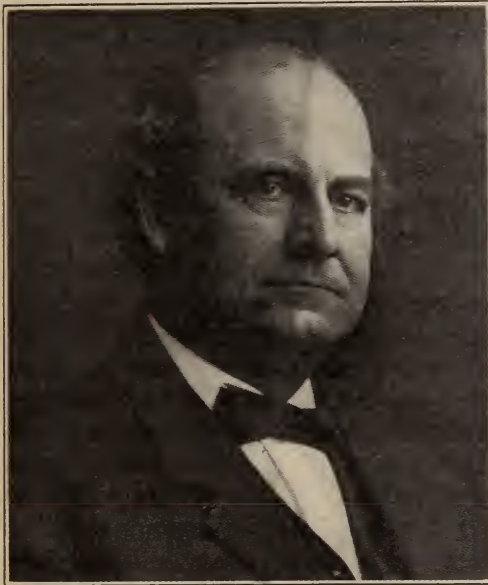
I passed through a period of skepticism when I was in college; the theories of the

scientists concerning the creation confused me. But I examined these theories and found that they all begin with an assumption. The materialist assumes matter and force as pre-existing, and he assumes force working on matter and upon these assumptions builds a solar system. I have a right to assume as well as he, and I prefer to assume a Designer back of the design—a Creator back of creation. No matter how long-drawn-out the period of creation, so long as God stands behind it my faith in Jehovah cannot be shaken. In Genesis it is said that God created the heaven and the earth, and I shall stand on that proposition until some one presents a theory that gives a more reasonable beginning.

The miracles also disturbed me, and I am inclined to think that the miracles is the test question with the Christian. Christ cannot be separated from the miraculous; His birth, His ministrations and His resurrection, all involve the miraculous, and the change which His religion works in the human heart is a continuing miracle. Eliminate the miracles and Christ becomes merely a human being and His gospel is stripped of divine authority.

The miracle raises two questions: Can God perform a miracle? and, Would He want to? The first is easy to answer. A God who can make a world can do anything He wants to do with it. The power to perform miracles is necessarily implied in the power to create. But would God want to perform a miracle?—this is the question which has given most of the trouble. The more I have considered it the less inclined I am to answer in the negative. To say that God would not perform a miracle is to assume a more intimate knowledge with God's plans and purposes than I can claim to have. I will not deny that God does perform a

miracle or may perform one merely because I do not know how or why He does it. The fact that we are constantly learning of the existence of new forces suggests the possibility that God may operate through forces yet unknown to us, and the mysteries with which we deal every day warn me that faith is as necessary as sight. Who would have credited a century ago the stories that are now told of the wonder-working electricity? For ages man had known the lightning, but only to fear it;



WILLIAM JENNINGS BRYAN.

now, this invisible current is generated by a man-made machine, imprisoned in a man-made wire and made to do the bidding of man. We are even able to dispense with the wire, and hurl words through space, and the X-ray has enabled us to look through substances which were supposed, until recently, to exclude all light. The miracle is not more mysterious than many of the things with which man now deals—it is simply different. The immaculate conception is not more mysterious than

any other conception—it is simply unlike; nor is the resurrection of Christ more mysterious than the myriad resurrections which mark each annual seed time.

It is sometimes said that God could not suspend one of His laws without stopping the universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily interfere with the operation of the most universal of natural laws, and yet the world is not disturbed.

Science has taught us so many things that we are tempted to conclude that we know everything, but there is really a great unknown which is still unexplored and that which we have learned ought to increase our reverence rather than our egotism. Science has disclosed some of the machinery of the universe, but science has not yet revealed to us the great secret—the secret of life. It is to be found in every blade of grass, in every insect, in every bird and in every animal, as well as in man. Six thousand years of recorded history and yet we know no more about the secret of life than they knew in the beginning. We live, we plan; we have our hopes, our fears; and yet in a moment a change may come over any one of us, and then this body will become a mass of lifeless clay. What is it that, having, we live and, having not, we are as the clod? We know not and yet the progress of the race and the civilization which we now behold are the work of men and women who have not solved the mystery of their own lives.

And our food, must we understand it before we eat it? If we refused to eat anything until we could understand the mystery of its growth, we would die of starvation. But mystery does not bother us in the dining room; it is only in the church that it is an obstacle.

I was eating a piece of watermelon

some months ago, and was struck with its beauty. I took some of the seed and weighed them, and found that it would require some five thousand seed to weigh a pound. And then I applied mathematics to a forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, goes to work; it gathers from somewhere two hundred thousand times its own weight, and forcing this raw material through a tiny stem, constructs a watermelon. It covers the outside with a coating of green; inside of the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds each one capable of continuing the work of reproduction. I cannot explain the watermelon, but I eat it and enjoy it. Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time, shall we deny the power of the Creator to eliminate the element of time, when we have gone so far in eliminating the element of space?

Those who question the miracle also question the theory of atonement; they assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they say. The doctrine of vicarious suffering is not a new one; it is as old as the race. That one should suffer for others is one of the most familiar of principles, and we see the principle illustrated every day of our lives. Take the family, for instance; from the day the first child is born, for twenty-five or thirty years, the mother's time is devoted to her offspring; she sacrifices for

them, she surrenders herself to them. Is it because she expects them to pay her back? Fortunate for the parent and fortunate for the child if the latter has an opportunity to repay in part the debt it owes. But no child can compensate a parent for a parent's care. In the course of nature the debt is paid, not to the parent, but to the next generation, each generation suffering and sacrificing for the one following.

Nor is this confined to the family. Every step in advance has been made possible by those who have been willing to sacrifice for posterity. Freedom of speech, freedom of the press, freedom of conscience and free government have all been won for the world by those who were willing to make sacrifices for their fellows. So well established is this doctrine that we do not regard any one as great unless he recognizes how unimportant his life is in comparison with the problems with which he is connected.

The seeming paradox: he that saveth his life shall lose it, and he that loseth his life for My sake shall find it, has an application wider than that usually given to it; it is an epitome of history. Those who live only for themselves live little lives, but those who give themselves for the advancement of things greater than themselves find a larger life than the one surrendered. Wendell Phillips gave expression to the same idea when he said, "How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality."

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of love, and Christ, in suffering for the world, adopted the only means of reaching the heart, and this can be demonstrated, not only by theory, but by experience, for the story

of His life, His teachings, His sufferings and His death has been translated into every language, and everywhere it has touched the heart.

But if I were going to present an argument in favor of the divinity of Christ, I would not begin with miracles or theory of atonement. I would begin as Carnegie Simpson begins in his book, entitled "The Fact of Christ." Commencing with the fact that Christ lived, he points out that one cannot contemplate this undisputed fact without feeling that in some way this fact is related to those now living. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief, purity, humility, a forgiving spirit and unfathomable love. The author is correct. Christ presents an example of purity in thought and life, and man, conscious of his own imperfections and grieved over his shortcomings, finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a Christian. If he finds in the sinlessness of Christ a stimulus to greater effort and higher living, he is indeed a follower; if, on the other hand, he resents the reproof which the purity of Christ offers, he is likely to question the divinity of Christ in order to excuse himself for not being a follower.

Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry, he is apt to be proud of his lineage; if he is well educated, he is apt to be proud of his learning. Some one has suggested that if one becomes humble, he soon becomes proud of his humility. Christ was the very personification of humility.

The most difficult of all the virtues to cultivate is the forgiving spirit. Revenge seems to be natural to the human

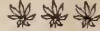
heart; to want to get even with an enemy is a common sin. It has even been popular to boast of vindictiveness; it was once inscribed on a monument to a hero that he had repaid both friends and enemies more than he had received. This was not the spirit of Christ. He taught forgiveness, and in that incomparable prayer which he left as a model for our petitions He measured our forgiveness by our willingness to forgive. He not only taught forgiveness, but He exemplified His teachings in His life. When those who persecuted Him brought Him to the most disgraceful of all deaths, His spirit of forgiveness rose above His sufferings, and He prayed, Father, forgive them, for they know not what they do.

But love is the foundation of Christ's creed. The world had known love before, parents had loved children and children parents; husband had loved wife and wife husband; and friend had loved friend; but Jesus gave a new definition of love. His love was as boundless as the sea; its limits were so far-flung that even an enemy could not travel beyond it. Other teachers sought to regulate the lives of their followers by rule and formula, but Christ's plan was, first to purify the heart and then to leave love to direct the footsteps.

What conclusion is to be drawn from the life, the teachings and the death of this historic figure? Reared in a carpenter shop, with no knowledge of literature save Bible literature; with no acquaintance with philosophers living or with the writings of sages dead, this young man gathered disciples about Him, promulgated a higher code of morals than the world had ever known before, and proclaimed Himself the Messiah. He taught and performed miracles for a few brief months, and then was crucified; His disciples were scattered, and many of them

put to death; His claims were disputed; His resurrection denied and His followers persecuted, and yet from this beginning His religion has spread, until millions take His name with reverence upon their lips and thousands have been willing to die rather than surrender the faith which He put into their hearts. How shall we account for Him? What think ye of Christ? It is easier to believe Him divine than to explain in any other way what He said and did and was.

(TO BE CONCLUDED NEXT NUMBER.)



Would we secure the true interests of our nation, we must evangelize.

Would we abate the rancor of social classes, we must evangelize.

Would we increase the rule of righteousness in high and low places alike, we must evangelize.

Would we make both our business and our politics Christian, we must evangelize.

Would we secure the best results from our educational systems, we must evangelize.

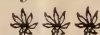
Would we so adjust all our national interests as to conserve alike for the success of the cause of Christ in the earth all the resources of this great nation, we must evangelize. We must go forth everywhere, under the influence of the love for the world of God the Father and of the saving power of Jesus Christ, the only and all-sufficient divine Saviour, proffering unto every creature that salvation which is profitable both for the life that now is and for the life that is to come, that we may thereby win the world for Him.—*Rev. W. H. Roberts, D.D.*



The wealth of the Christian church is one of the appointed forces for the uplifting of our ruined race. But, oh, how slow and reluctant are its trustees to thus use it. "The lever which is to move the world into a higher atmosphere and clearer light is a lever of gold, and the place for its fulcrum is the Rock of Ages." It is possible for every man, the poorest if he will, by industry and thrift, to bear a little weight upon the lever. To kindle stars in the darkness, to sweeten and gladden the lives of our fellowmen, to make the world better—this is our calling. Let us each lend a hand; fall into line with all good men, the hosts of God, who are doing each their best to "make life, death and the vast forever one grand, sweet song."—*Dr. David James Burrell.*



"And I, if I be lifted up from the earth, will draw men unto Me." The preaching of the cross will be like the cross itself. It will attract men. "When He was come into Jerusalem, all the city was moved." The reason why so many attempted revivals are failures, or that their results are so ephemeral, is that in them methods are made more of than the Master, the church more than Christ, the evangelist more than the Evangel.—*Southwestern Presbyterian.*



It seems as if the heroes had done almost all for the world that they can do, and not much more can come till common men awake and take their common tasks. I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony. That is a truth we all find out.—*Phillips Brooks.*



## NEWS OF THE CHURCHES.

## ABROAD.

**Latakia, Syria.**—A personal letter from Rev. A. J. McFarland, written at Guzne, Sept. 9, 1908, contains items of general interest:

- - - Conditions throughout the country now are so unusual that it is harder than usual to plan for the future. It looks as if Mission work might be conducted now on a much broader plan than formerly, as the imperial decree has been given

ily on my family, but the Lord can take care of that. What I most strongly desire is such disposition of the forces of the Mission as will be best suited to the prosecution of the work of the whole field. Personally I should like to see the Latakia boys' school sufficiently enlarged in its scope to prepare men for the work of evangelists. It will be difficult to find one better qualified than Mr. Stewart to furnish the special instruction needed, and with the prospect of more income from the pupils, it would not likely call for much larger allowance than at present. It would become a kind of high school and Bible training school for graduates of the village schools, as well as a common school for the city and for village boys not having facilities in their village. We have many of these features now, but a little enlargement would increase its efficiency.



MISS EDGAR AND NATIVE TEACHERS.

that schools are to be encouraged throughout the country everywhere and no government interference in matters of religion is to be tolerated. The future would seem now to promise what would call still more for a strongly equipped center at Latakia. I am not in the least afraid of the Suadia rain nor mud, nor of the isolation, except as it may bear heav-

**Mersina, Asia Minor.**—After some delay, excusable at the holiday season, and with an implied promise to do better in the future, Rev. C. A. Dodds, writing from Guzne, Taurus Mountains, Sept. 3, 1908, sends us a chatty letter that every one will find pleasure in reading:

Fortunately I have not my letter record with me, so I cannot tell how many months it is since I have written to you. I had hoped to get a lot of writing done this summer, but it has passed almost as a tale that is told, and very little of the hoped-for writing done. You will know that the Commission met in Guzne this year. We had a very pleasant visit of a week from Mr. Stewart on that occasion, and of a few days more from Dr. and Mrs. Balph. If the foreigners from Latakia and

Cyprus have been doing their duty by you, they will have been keeping you informed as to summer conditions in the Tarsus field. But there is so little in the way of regular work going on that very possibly even their facile pens have not been able to find much to say.

Health conditions in Guzne have been fair. Miss Metheny has not been as well as we would wish, but is improving. The Edgar baby has improved right along. He was a very puny little fellow indeed when he came, but by the time of Commission meeting had so improved that some of his most intimate friends from Latakia failed to recognize him when they saw him. Mr. W. McCarroll's baby is not very well at present, but it is to be hoped he will soon be himself again.

You will be deeply interested in and greatly rejoiced by the revolution in Turkey. Of course you get the news before we do, and I fear it is not much I can write on that subject that would be of any interest. We cannot tell what the outcome will be, but our attitude is one of hope, and matters so far seem to be progressing fairly satisfactorily. Of course the reconstruction of Turkey is a large and difficult problem, the solution of which will necessarily take time, but freedom and progress are the watchwords of the day. The changes that are taking place seem well-nigh incredible, and it is something of a question in the minds of some of us whether the revolutionist leaders will be able to maintain a state of stable equilibrium. It goes without saying, however, that conditions will not be what they should be, but what we hope for is conditions favorable to the prosecution of our missionary work, and the spirit of the times seems to augur well for that. With freedom of the press and freedom of education, mission work would seem to have entered on a new era. The people—espe-

cially the Armenians—do not seem to be able to get over demonstrating, and I suppose it is not much wonder, considering the length of time they have been suppressed; but for those of us who are not so immediately affected it would be pleasanter to have quieter nights especially.

The government in the Adana villages is in the hands of local committees, and I suppose the same situation prevails largely elsewhere. Mr. Debbas, our Vice-Consul, tells me there are thirty-two offices vacant in Adana alone. In Mersina there are perhaps a dozen vacancies.

Sept. 7.—Before going up to the mountains I made a trip to Tarsus, Adana, Auba and Karadash. The value of the work done by the men stationed at the two places last named seemed to me more than doubtful. - - -

I hope the way will soon open for us to get possession of our Tarsus building on satisfactory terms, but things are so upset just at present that it does not seem advisable to try to transact any business. It is to be hoped, too, that under the new regime the absurd restriction placed upon Dr. Peoples in the matter of medical examination, will be removed. I refer to the refusal to allow an interpreter. Furthermore we hope there will be perfect freedom for us to work among the Fellahin, and for them to allow us to preach and teach in their villages.

Dr. Peoples and Miss French have been busy during the summer at their respective language studies. Dr. Peoples' work in that line has been considerably broken into by sickness among the missionaries and missionary families. Miss French has had a rather severe initiation into the missionary sphere. Just before our departure for the mountains, thieves entered the Mission compound and into one of Miss French's rooms, from which they

took the larger part of her winter clothing, of which no trace was ever found. Then on our way up to Guzne, a pair of saddle bags was lost, containing more of her clothing. I hope she will not have to pass through any more such experiences.

We will be glad to welcome Mr. and Mrs. Willson to the Mission as associates, but I do not know if we shall easily find a house for them in Mersina. We will receive them into our hearts anyhow.



A brief letter from Miss F. Elma French, dated Sept. 12, contains items that we shall take the liberty of giving to our readers:

--- We have had a very pleasant summer in the mountains. It has been such a treat to have so many of our missionary friends from Latakia and Cyprus. We have also enjoyed the companionship of some of the American Board missionaries from the interior of Turkey. I think the children of the missionaries have enjoyed the summer as well as the grown people, and they haven't wasted much time, but seem to be trying to make up what they lost during the winter in not having playmates. We have had with us this summer Miss Metheny, of Alexandretta, who was in very poor health in the first of the summer, but has been gaining rapidly the last few weeks. ---

I shall go to Mersina in about two weeks to open school the first week of October. When I think of entering upon the work without Miss Sterrett's experience it seems almost like trying to walk around on these stony hills with my eyes shut, but when I recall the prayers that are being offered for us, I need not fear, for God hears and answers prayer.

We have great hope that the new constitution of Turkey will mean open doors to the gospel of Jesus Christ in this land.

It was almost an impossibility to get any sleep at night when the news came to the people. It was worse than the Fourth of July in America, and then it lasted for two or three weeks. The great fear was that a people who had been so long oppressed might not know how to use freedom, but things seem very quiet now, and it is hoped that after the meeting of Parliament in November, everything will go along peaceably. --- We pray for wider doors of entrance, and that God's people will see to it that the land is possessed for Him. It is surely a needy field.

I have been studying most of the summer except the month of June, when we were preparing to come to the mountains. Mr. Edgar and Mr. McFarland have been taking lessons also. My teacher didn't complain much about having to teach the three of us, but would occasionally try to get me to make extra efforts by telling me Mr. Edgar would get ahead of me, he feared. I can't say that it did much good, though. I told him I thought it was soaking into my brain as fast as it could, and if Mr. Edgar left me I could not help it. ---

**China.**—OLIVE TREES regrets that this interesting letter from Mrs. Orlena M. Robb, dated Sept. 2, 1908, and exactly a month on the way from Tak Hing Chau, was a day late for the October number:

This year the months of August and September have marked the vacation period of the missionaries at Tak Hing.

It was the privilege of Dr. Jean McBurney, Mr. Kempf, Mr. Robb and myself to spend the month of August at the coast. The rest of the Mission force are now enjoying a season of rest, and we have returned to take up the work that the others have laid aside for a season. Thus the work at the hospital and chapel is kept up throughout the entire year. The

schools of course closed July 17, and will open again in September.

This year our vacation was spent at an island near Hong Kong, a newly acquired possession of the British. It is about nine miles in circumference and about four hundred and fifty feet above the sea level. There is a little Chinese village on the shore, but previous to this year, the higher elevation has been without inhabitants. Some of the South China missionaries have been very enthusiastic about having this island a summer resort for missionaries. Six houses were erected this last spring and summer.

A terrible typhoon visited the place the last week of July, and three of the houses were totally demolished. No lives were lost, although several of the missionaries had some very thrilling experiences. God's preserving care was over them all. Mr. Kempf was there at the time of the storm, and does not care to live his experiences over again, although he was in one of the houses that were spared destruction. All the people who were in the house had to put up a brave fight to keep the windows and doors closed.

Notwithstanding the storms that may come, it is a fine, restful place to spend a vacation. Delightful breezes and refreshing sea bathing.

Mr. Blair has not yet been permitted to enjoy the good things of this place. About the middle of August he took dysentery and was taken to the Matilda Hospital, Hong Kong. It is situated on one of the highest points of this island, and we think a very nice place in which to be sick. Mr. Blair, however, would gladly exchange places with any of us who are so unkind as to even suggest that there are nice things about the place. The last report is that he is getting along nicely, and we trust that he will soon be restored to his place and work again.

Our fall communion is to be the 4th of October. Mr. Kempf has arranged for a week of preparatory services in which some of the Chinese Christians will take a leading part. It is just wonderful to see how nobly these people put their whole soul into the Lord's work when once they are converted. Each one seems at once to become a missionary, and their own changed life is the message which all their fellows have the opportunity of knowing. We all trust that this may be a rich harvest time.

Mr. Kempf will open the boys' school the 20th of this month. It will be with delight that many of the little urchins return to study—yes, Chinese. They have work to do in their homes that is oftentimes too hard for their tender years, and the one who is too young to work has the brother or sister younger than himself strapped on his back. Thus he carries this human burden all day, whether playing or doing errands. The poor baby's head bobs up and down in a way that makes the foreigner think that the little neck will surely break. They seem to thrive, however, and the little burden-bearer seems never to have a word of complaint.

It was the privilege of some of us to visit the boys' school during the closing days, while the pupils were reviewing their year's work. During our stay the arithmetic class recited. The boys were able to go to the board and do sums in long division and fractions with accuracy and speed. The school room is not yet completely furnished on account of lack of funds. Their desks are large wooden tables, almost as high as the boys are tall. The bamboo stools on which they sit have no backs and are about half as high as the tables. The little lads sit on these, hook their elbows on the table and study diligently from 7 A. M. until 4 P. M. The girls' school is nicely fitted

up now with desks and benches, and we hope the means will soon be forthcoming to fit up the boys' school in like manner. It would be a worthy investment.

The girls' school will open the last week of September, under the efficient management of Dr. Kate McBurney.

Since the closing of Rev. A. I. Robb's training class the students have been employed in itinerary work. Those who are engaged in work in the districts about

Lin Tan report abundant opportunities. One of the young men returned not long since to take a new supply of Bibles and Psalm books to use in their worship.

Those who have been laboring in Do Sing are unable to report so favorably. There are some who are glad to listen to the Jesus doctrine. But we are persuaded that He whose work it is will open the doors that the laborers may enter in.

## AT HOME.

**Chicago.**—In memoriam of Mrs. Anna Scobie and Mrs. Sarah Torrens, promoted members of the Women's Missionary Society of Chicago, who within a few hours of each other were called from labor to reward. The passing of lives that were in such large measure consecrated to the Master's service; that were so earnest and constant in so many lines of work of Christian endeavor, and were especially so faithful and efficient in Sabbath school work, has made a vacancy in our ranks that cannot easily be filled. Their life's motto, as indicated by their best efforts, was, "Such as we have we give."

MRS. R. J. WYLIE,  
MRS. R. S. WALLACE,  
MRS. ROBERT CLARK,  
MRS. SAMUEL ADAMS,  
MRS. J. A. BLACK,

*Committee.*

**New Concord, O.**—The Ladies' Missionary Society of the New Concord Reformed Presbyterian Church desire to offer a tribute of respect to the memory of Miss Anne McCutcheon, who fell asleep on May 16, 1908. In the death of Miss McCutcheon we recognize the hand of a Sovereign God, and bow in humble submission to Him Who doeth all things well. We heed the admonition of the Master:

"Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

As long as health permitted, she was in attendance on the public ordinances of God's house.

We extend our sincere sympathy to the bereaved sister and friends, and commend them to our Heavenly Father, Who will sustain and support all His children in time of trouble.

"She is not dead, but sleepeth."

MRS. J. C. WALLACE,  
MRS. H. M. SPEER,  
*Committee.*

**Oakdale, Ill.**—Report of the L. M. Society, from Sept. 1, 1907:

At the close of the year we desire to record the work of our society. We have held nine regular meetings. Our average attendance is ten members. We have made some dresses and aprons for children that we will send, with other garments and goods, to our Jewish Mission in Philadelphia. We have responded to calls for help from our Church as we felt able. Death has not entered our ranks, for which we are thankful.

Letters have been written to us and read in our meetings, from Mrs. Carithers, Mrs. Reid, of Selma; Miss Hays, and Mr. Feuersohn, of Philadelphia Jewish Mis-

sion. Miss Margaret Murray donated a quilt to be sent to the Indian Mission.

We desire to be more earnest and faithful in our efforts to serve our Heavenly Father.

Mrs. M. P. GAULT, Sec'y.

TREASURER'S REPORT.

*Receipts.*

|                                  |         |
|----------------------------------|---------|
| Cash on hand at last report..... | \$7.88  |
| Membership fees .....            | 26.55   |
| For rag carpet .....             | 10.00   |
| Donations, etc. ....             | 2.80    |
|                                  | \$47.23 |

*Expenditures.*

|   |         |
|---|---------|
| Semi-Centennial Fund .....                      | \$15.00 |
| Selma Mission, for Bible contest..              | 5.50    |
| Carpet chain, weaving, etc.....                 | 6.95    |
| Mrs. Fulton .....                               | 1.00    |
| Cloth to make garments for Mission<br>Box ..... | 3.25    |
| Money orders and stamps.....                    | .22     |
| Presbyterial traveling fund for '08             | 2.70    |
|   | \$34.62 |
| Cash in treasury.....                           | 12.61   |
|   | \$47.23 |

**Pittsburg, Pa.**—Mrs. Mary Duncan, a lifelong member of the Covenanter Church, was called to her eternal rest June 1, 1908. She was a member of the Eighth Street Congregation, Pittsburg, since its organization, and for many years took an active part in the work of the Woman's Missionary Society. For some

time past she had been a great sufferer, but whenever able was present in her place in the sanctuary, for she loved the habitation of God's house and the place where His honor dwelleth.

We extend our sympathy to the bereaved children and commend them to the Saviour, Whom their mother loved and trusted.

COMMITTEE.

**Rehoboth, Ia.**—We, the members of the Ladies' Missionary Society of Rehoboth, Iowa, wish to record our love and esteem for Mrs. Margaret Carson, who was called to her eternal home July 14, 1908. Mrs. Carson was a member of our Society from the first year of its organization, always taking an active part. For more than thirty years we have enjoyed sweet counsel together. Although in ill-health for many years, yet she was faithful in attending our meetings and always zealous in promoting the Master's work, often suggesting ways and means by which we could send some help to dark places in our own land.

We miss her aid, her counsel and her prayers. Our sympathy goes out to the bereaved husband and children; with them we mourn their loss, but can rejoice in the comforting assurance that our loss is her gain, and pray that her example may arouse to greater diligence in Christian work.

COMMITTEE.



To enter Canada costs a Chinaman \$500. Last year 1380 paid the tax, the treasury of the country receiving from them \$690,000. *The Missionary Witness* makes the statement that combined contributions of the Christians of this country for the evangelization of heathen nations was only about half as much as the Chinese paid for the privilege of living in Canada. It asks, Is it not amazing that in prosperous Canada, 1380 men cannot be secured who will voluntarily tax themselves to send the gospel to heathen lands as much as 1380 heathen are taxed by us to land on our shores? The love of Christ constraineth us! How much?—*Baptist Commonwealth.*

## MONOGRAPHS.

### RESOLUTIONS.

*Adopted by the Wilkinsburg Reformed Presbyterian Congregation, Oct. 8, 1908.*

Whereas, our pastor, Dr. R. C. Wylie, having been elected by the Synod of our Church to a professorship in its Theological Seminary, has obeyed that summons and has entered upon that work; and

Whereas, Dr. Wylie has asked this congregation to join with him in requesting Pittsburg Presbytery to sever his pastoral relationship to us; therefore, be it resolved—

*First,* That while we deeply regret this action of the Synod and of our pastor from the standpoint of our personal interests and desires, yet, recognizing the authority of Synod and that this call is a call from the whole Church, we have refrained from placing obstacles in the way of Dr. Wylie's following what seemed to him the path of duty in respect to this field of higher service.

*Second,* That we are very sensible of the great honor conferred upon our pastor in his call to this broader and more difficult work. We remember that it is a service which has always sought its workers among the ablest of the Reformed Presbyterian ministry. We also feel that in every sense the confidence expressed by this judgment of the whole Church has been wisely placed.

*Third,* That we review with peculiar pleasure the seventeen years of association that we have had with our beloved pastor. For us they have been years of progress. Our membership has almost doubled. A new house of worship has long been completed and occupied. Our congregation is well organized for the development of every Christian activity. In his relation

to the community and as a citizen, our pastor has been a recognized leader in every work of moral reform, a leader whom we were proud to claim.

Most of all do we remember with pleasure that Sabbath by Sabbath the divine message has been unfolded in our hearing with rare clearness, persuasiveness and power. The treasures of the gospel have been set before us in their fullness, while the evils of the day have been fearlessly exposed and reprov'd. We have shared the joys of worship, we have mingled our tears in hours of deepest sorrow. It is then with warmest gratitude that as pastor of this congregation, Dr. Wylie has ever proved himself to be the faithful teacher, the wise counselor, the considerate and sympathizing friend.

While, therefore, we shall join in the request, we shall do so with much reluctance. And we assure Dr. Wylie and his most estimable wife, who with him has been untiring in her labors in advancing Christ's Kingdom, that they and their daughters will carry with them into their new relationships and associations, our constant and most sincere regards.

D. C. WARD, Chairman,  
ELIZABETH J. SLOAN, Sec'y.

### FINANCIAL CIRCULAR TO THE CHURCH.

At the last meeting of Synod the undersigned were appointed a committee to press upon the attention of the Church—each congregation and mission station—four things:

1. That congregations asking aid from the Church, while deserving commendation for heartily supporting the schemes of the Church, should give precedence to the pastor's salary and pay him in full if possible.

2. The advantage of the use of the envelope system.

3. The duty of paying all moneys through the congregational treasurer.

4. The necessity of forwarding offerings promptly to Synod's treasurer.

The reason for the first of these is apparent. Our congregations constitute the base of supplies for the Church schemes. If they be not strong and efficient, this base of supplies will be inadequate. A pastor is essential to the strength and highest efficiency of any congregation.

Nor can he do his best work without adequate support. If those for whom he directly and immediately labors support him not, it discounts him in his own estimation and in that of others, even his own people, and at the same time cheapens their thought of the work of the Church at large and diminishes their love and activity, and specially those of their children for Christ and His cause.

As for the second, the advantages of the use of the envelope system, they are manifold. It promotes thoughtfulness, system, regularity, liberality and cheerfulness on the part of the giver. The man who each Sabbath sets apart a portion of the week's income for the Lord's work must frequently devote time and thought to the subject of giving, will form the desirable habit of giving, will gradually overcome the spirit of selfishness characteristic of human nature, will discover that his past gifts have not been up to the measure of his ability, and will henceforth give more liberally and cheerfully than hitherto. By the use of envelopes he will be the better able to keep a record of his gifts (which always increases the amount of his giving) and will facilitate the effort of the Church officers to keep their

record of all receipts, the publication of which will stimulate to more liberal giving. In this connection we would recommend for use the following system, obtainable at the United Presbyterian Board of Publication, Ninth Street, Pittsburg, Pa., with blanks filled out, upon order, with name of particular congregation and number and date for each Sabbath in the year at the rate of eight cents for fifty-two, the number required for each individual member in the course of the year.

| <b>Reformed Presbyterian Church</b>                                |          |
|--|----------|
| MY PERSONAL OFFERING TO THE LORD                                   |          |
| Weekly Subscription to Pastor's Salary and Congregational Expenses | \$ ..... |
| Weekly Subscription to the Schemes of the Church                   | \$ ..... |
| Name .....   |          |
| Address .....  |          |
| Date .....   |          |

Card, actual size 4¼x2½ in.

| No.....                                     | .....190 |
|---|----------|
| <b>Reformed Presbyterian Church</b>         |          |
| Name .....                                  |          |
| Pastor's Salary and Congregational Expenses | \$ ..... |
| Church Schemes                              | \$ ..... |
| Special Offering to                         | \$ ..... |
| Read II Cor. 8:2 and Mal. 3:10              |          |

Envelope, actual size 4¼x2½ in.

We would also recommend the use of the following by the financial officers, consequent upon the distribution of the envelopes and the securing of an annual subscription for which they call, to be given each member quarterly and annually, respectively.



Canada's entire contribution to missions for one year would not pay her liquor bill for four days.—*The Missionary Outlook.*



**Quarterly Statement of the  
Church Subscription Account of**

M..... for the  
Quarter ending.....190 Dr. Cr.

|                                 | \$ | cts. | \$ | cts. |
|---------------------------------|----|------|----|------|
| Balance from last Quarter -     |    |      |    |      |
| Amount pledged for this Quarter |    |      |    |      |
| Amount paid for this Quarter -  |    |      |    |      |
| <b>Totals</b> - - -             |    |      |    |      |

Balance Due \$.....  
Balance Overpaid \$.....

**Yearly Statement of the  
Church Subscription Account of**

M..... for the  
Year ending.....190 Dr. Cr.

|                              | \$ | cts. | \$ | cts. |
|------------------------------|----|------|----|------|
| Balance from last Year - -   |    |      |    |      |
| Amount pledged for this Year |    |      |    |      |
| Amount paid for this Year -  |    |      |    |      |
| <b>Totals</b> - - -          |    |      |    |      |

Balance Due \$.....  
Balance Overpaid \$.....

These also can be obtained at the same place as the above at the rate of ten cents per hundred.

Business is business, and it is just as much so in church affairs as in any other. Let wise, successful business methods prevail in church life and work. Many men would fail in business if they conducted their worldly affairs as they do their religious.

Little need be said about the duty of paying all moneys through the congregational treasurer. In this way the treasurer is certain to credit the congregation with all its members contribute, the pastor and people are encouraged and the Church is given a good name in the community. Let the Church of Jesus Christ have the honor of all your gifts.

The necessity of forwarding offerings promptly to Synod's treasurer must be patent to all. Most of the schemes are

constantly in need of money. The expenses of the missionary, reform and educational work of the Church are going on week by week, even as are those of the local congregation's work. To withhold from the Church what has been given for her general work is greatly to hinder the progress of that work, besides oftentimes greatly inconveniencing if not indeed humiliating the workers. It is certain to do them and their work harm. Moreover, it is liable to harm the local congregation and can in no way help it. What possible good can the money do lying in the congregational treasury? Furthermore, it in no sense belongs to the congregation. And why should the treasurer hold it a day, once all that is given for a scheme is in his hands?

We would earnestly plead for thoughtful, studious, conscientious tithing on the part of all. And do not forget that the first fruits of all our increase belong unto the Lord. Our first debt is to Him. Let us pay that and then we may hope to be able, other things being equal, to meet all our other obligations. We also plead for that respect for authority that will secure uniformity in method, obtainable only by following rigidly the instruction of the highest court of the Church.

Pastors and those in charge of mission stations are urged to bring this circular to the attention of all church officers and request action on the same.

J. S. MARTIN,  
J. A. MCATEER,  
J. S. TIBBY,

*Committee.*

**STARTLING EVENTS IN TURKEY.**

*A Circular from Rev. F. E. Hoskins, D.D.*  
MY DEAR FRIENDS:

It is just nine months since we landed in Beirut, after our furlough in the United States. It did not take more

than a few hours to get into harness again, and since that moment we have been as busy as ever before in our life. Time flies swiftly, and I am reminded that on Oct. 12 I shall have rounded out my first quarter of a century in connection with work in Syria. This twenty-five years is just half my life in the world. I do hope that I may have another twenty-five years of activity in the same field.

I had thought to make some reference to the changes that have come over Syria during those years, but they are all dwarfed by the startling events of the past thirty-five days. The overthrow of the famous "palace party," the proclamation of the "Constitution," the freedom of the press, the amnesty extended to some 60,000 political exiles and the glowing promises of a new era. Some of you heard addresses that I made in the United States in 1896 and in 1907, in which I explained at length the way in which this Camarilla had usurped the functions of the legitimate government, and the awful iniquities that this Camarilla was guilty of. Well, their iniquities waxed more flagrant until both earth and heaven cried out against them, and the end came like lightning out of a clear sky. The story of their downfall, their fleeing like cowardly criminals, the abuse that was heaped upon them by the populace that they had oppressed for more than thirty years, was one of the most tragic scenes of human history. Many of them I have known personally when they occupied positions in this part of the Turkish Empire. They are gone forever, and their very names will now rot in oblivion. One of the most illustrious of the exiles was Fuad Pasha, who for seven years had been kept like a rat in a trap in a poor wooden house in Damascus. When he was released he came over to Beirut, where he had one of the most remarkable receptions

ever given to any man in the history of Turkey. A few years ago he was present with the Sultan when a sword-swallower was amusing His Majesty. After the Sultan had expressed his pleasure at the skill of the performer, Fuad remarked, with a gesture toward the Secretary of the Navy, "We have among us a greater wonder than this—here is a man who can swallow a whole warship." That same secretary had for twenty-five years been swallowing up the greater part of the appropriations for the Turkish Navy.

Some of the results of the revolution are apparent. The Pan-Islamic bubble is burst so far as the Sultan of Turkey is concerned. As a constitutional ruler he can never assume that role again. If Christians are actually drafted and received in the Turkish army, then the possibility of that army ever being employed in a Moslem "Jihad," or holy war against the Christians, is past forever. If Christians and Moslems are alike available for military service, then the bitter opposition of the Turk to a Moslem becoming a Christian drops automatically out of the sphere of practical politics. But what we are most of all interested in is the "freedom of the press," because this, for mission work, is the most important event of a hundred years. Under the censorship it had become well-nigh impossible for us to make a statement of our Christian faith, especially concerning the person of Christ, but now we are to have liberty and freedom of speech and teaching. We have already made good use of our opportunity. The examination of books going out or coming in is also abolished, and we have seen with great joy at least one hundred boxes of Bibles going unmolested to Egypt. The examination and stamping of every single copy of God's Word has been an indignity which we have winced under.

Under the rigid censorship the newspapers were hardly worth reading, but for the past few weeks they have been teeming with items and news of the most fascinating interest. New journals have sprung up like magic, and the streets of our city have been filled with newsboys, something that had no existence hitherto. Telegrams were sold at all hours of the day. In order to prevent the public from reading the telegrams and then not buying, they sealed each telegram in an envelope, and one had to buy and pay before he could open the exciting item of news. When telegrams became more rare the newsboys, or some one else, got to sealing up poems, etc., and selling them as telegrams, to the annoyance and amusement of the public.

The proclamation of the constitution carried with it the right of public assemblage, and forthwith began a series of public speeches and orations that have been flowing for a month like liquid fire. Speakers denounced the old regime in language that knew no bounds; then came attacks upon individuals and ecclesiastics until the wiser heads have begun to counsel moderation. The pent-up feelings of the past thirty-one years have relieved themselves in eruptions that are volcanic.

What of the future? Well, we have seen only the beginning. That affairs should settle down under present conditions is physically and morally impossible. That the crop of iniquities which must follow the awful sowing of the past thirty-one years can be harvested safely and peacefully by a paper constitution, or even the "victorious sword of the army," is absolutely contrary to the moral government of the universe. If, as we fully believe, the Turkish Empire has been drifting into anarchy for more than a quarter of a century, while being also de-

filed to its core by the iniquities of the Camarilla at Constantinople, then it cannot be purified and saved by the events of a single month, even though that month has been one of wonders. There are many desperate problems yet to be faced and solved; the old forms of iniquity are only scotched and not dead. Affairs cannot go backward, but we must expect many startling events yet to occur, and after that the long, hard struggle to realize peacefully and otherwise the liberties that as yet exist only on paper and in the minds and hearts of the real patriots. We must lend a hand in every conceivable way to the better elements of the Empire, which God in His providence has just now brought to the front.

One of our mission problems is the future of our weekly newspaper, the *Neshera*, of which I have been the editor now for some eight years. We are facing a new opportunity. We have the plans, we have the brains in the new generation of educated men; we have a good subscription list, but the finances of the Board have not allowed us the help we have called for. If the churches will only come up to the Omaha plan, the way will soon be clear for the advance. So I want to add my voice to the urgent call of the Board to earnestly support the work in operation before we make plans for new enterprises.

To those who are interested in the reference Bible I am glad to say that I have toiled slowly through Genesis and Exodus of the Old Testament, and as far as John 6th in the gospels in the new set of references. It is a fascinating work, even though it does involve an amount of toil that only those who have done such work can fully appreciate. The actual growing of the new electroplates will begin early in October.

*Beirut, Syria.* FRANKLIN E. HOSKINS.

## THE AGENCIES IN MISSIONARY WORK.

### 1. IT IS THE SOVEREIGN WORK OF GOD.

He used persecutions instigated by the Hebrew-speaking Jews to bring the disciples to Antioch. And He used the persecutions of the Greek-speaking Jews to send Paul to Tarsus, his own city, where he had an opportunity to do evangelistic work among his own people. And God had led Barnabas, the great-hearted, to befriend Paul and persuade the Jerusalem Christians to receive him whom the Spirit had changed from a foe to a friend. And this determined Barnabas to associate Paul with himself in the work at Antioch. And when the time came for a larger work, "the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them." Dr. A. T. Pierson, in his address before the Ecumenical Mission Conference in New York in 1900, on "The Superintending Providence of God in Foreign Missions," says: "If we take this century as a cycle of God, the march of missions we may well compare to a march, for the Monarch has been moving before us. He has His vanguard, the precursors that prepare the way. He has His bodyguard, immediate attendants upon His person, and He has His rearguard, the resultant of His activity. I say 'His activity,' for one impression that has been left upon my mind by these long studies on the subject of missions has been that all human beings are only His instruments and His tools, and He is the one great Workman. When in the first Missionary Council ever held, Paul and Barnabas returned from the first missionary tour and gathered the Church in Antioch together, we are told that they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And if you will follow that verse in the four-

teenth of Acts, through the first twenty verses of the fifteenth of Acts, you will find twenty cases in which the marvelous triumphs of that first missionary tour were recorded, and in every case it is God that opens doors; God that prepares the hearts of men; God that gives development; God that comforts; God that blesses and sanctifies. Peter says that God made choice of his mouth whereby the Gentiles might hear the word of the gospel and believe, and James concludes by a magnificent series of quotations which begins with, 'Known unto God are all His works from the beginning of the world.' And he, therefore, who studies the history of missions and does not see God presiding, counseling, governing, has missed the central factor in the whole problem, and is therefore altogether off the track of a true investigation."

### 2. IT IS THE WORK OF HIS ORDAINED MINISTERS.

When General Lee surrendered to General Grant at Appomattox, the Government at Washington set about reconstruction. Official representatives were sent into the States that had been in rebellion and the State and municipal governments were restored. The nations of this world are in rebellion against the Lord Christ. He has commissioned and sent out His ambassadors to proclaim an amnesty and to offer a free, full and unconditioned pardon to all who will accept Him as Saviour and Lord. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

### 3. IT IS THE WORK OF THE PEOPLE.

The expression, "the disciples went everywhere preaching the word," signifies "talking up" the gospel. It is the duty of every believer to tell what the Redeemer has done for him. The 3,000 converts on the day of Pentecost were all

live Christians. They could not but speak the things they had seen and heard, every man to his neighbor. No wonder there were soon 5,000 added unto the Lord. In Samaria the Christians "talked up" the good news, and many believed. Then Peter and John were sent down to ordain elders and organize a congregation. And the work in Antioch took form in precisely the same way. A newspaper syndicate sent a special correspondent, Mr. Wm. T. Ellis, around the world to investigate missions, and write for publication in various journals an absolutely impartial and dispassionate report of his inspection of what one newspaper calls "the biggest American enterprise abroad." In his first article in the *New York Tribune*, Mr. Ellis writes: "I am on the trail of the American missionary. His footprints are large and deep and many, and I shall certainly come up with him. Then we shall know what sort of an individual he is; whether a haloed saint, as religious papers represent, or a double-dyed knave, as many other papers and people assert, or a plain, every-day American, trying to do an extraordinary job to the best of his ability." But he was like the Queen of Sheba when she had seen the greatness of Solomon. A quarter of a century ago Korea was a hermit nation. Now there are 25,000 native communicants. In Pyeng Yang there is a church with 1,400 members, and 1,200 native Christians attend the weekly prayer meeting. In Syen Cheun station, opened in 1901, there are 12,000 Christians. For every dollar of the Presbyterian Board's money used in native work in that province during 1906, the Korean Christians gave \$10.60. The Protestant missionaries entered Korea in 1884. Fifteen years ago there were but two congregations with sixty members. Now there are 1,500 Protestant worship-

ping assemblies every Lord's day, an average increase of about one hundred per year. There are over 100,000 Protestant adherents, baptized and unbaptized. Last year the centennial of the coming of Dr. Morrison to China in September, 1807, was celebrated. The solitary missionary had become 4,000, including both sexes, and 10,000 native co-laborers, and a Christian community of nearly half a million, of whom about 200,000 are communicants in Protestant churches. In India, in the Madras Presidency, have been witnessed what some one calls "prayer storms," sweeping with the resistless power of a whirlwind through vast audiences, and accompanied by violent outbursts of contrition and confession, which would often quiet down suddenly into the soft and tender music of a Psalm of praise. We have tidings of a National Missionary Society of India, organized over a year ago, under purely native auspices.

Cross the Indian Ocean, take the train from Mombasa to the Victoria Nyanza—"a railway where in case of an accident the danger is not so much of fire in the wreckage as of a raid of hungry lions from the forest." Embark in a steamer across the lake to Uganda, now a British Protectorate. The missionaries have been there only thirty years. Then it was a land of incredible cruelty, where mutilation, flaying and burning alive were royal amusements, and where a holiday was likely to involve a human holocaust. Hundreds, and even thousands, of lives were sacrificed on the death of a king. Bishop Tucker, of the Church Missionary Society, writes: "Here is a man without lips, without nostrils, without ears, mutilated in the old days. Here is one led by another, blind, his eyes put out in the old days by order of the king. And there, kneeling at the table of the Lord, is one

who can only take the consecrated bread between the stumps of his two arms—the hands cut off in the old days by order of the king.” Now they are a self-supporting Church of over 60,000 baptized Christians, and of these at least 56,000 have been added within the last ten years. The number of baptisms is 9,000 annually. The Protestant Church of Uganda receives no financial help from England except the salaries of the British foreign missionaries. It builds its own churches, which already number 800, and supports its own schools, numbering over fifty, paying the salaries of the native teachers. On the heights of Mengo, an immense cathedral has been reared, which will accommodate 4,000 worshippers, and often is crowded. The young king is a Christian, the social life is purified and uplifted, polygamy is under the ban of public opinion, and slavery voluntarily abandoned. Uganda is a radiating center of evangelistic effort from the South into the Soudan.

In the year 1907 there were 2,600 native converts every Sabbath in the foreign field. Think of the host! Fifty-two divisions, each speaking a different language and each 2,600 strong, marching up to the City of God from the four quarters of the earth! “Many shall come from the East and from the West and from the North and from the South, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God.”

JAS. M. FOSTER.

*Boston, Mass.*

### DOES IT PAY?

Does it pay to license a traffic which lessens the demand for the helpful things of life, which increases their cost and diminishes the ability to pay for them?

Does it pay to license a traffic which makes men less skillful, less steady, less reliable; which lessens endurance, lessens

self-respect and the respect of others, lessens confidence, lessens credit, lessens the demand for food, clothing, shelter and tools with which to work?

Does it pay to license a traffic which breeds idiots, paupers, criminals, lunatics, and epileptics and casts them upon society to be supported by decent, honest, industrious people?

Does it pay to license a traffic which increases taxes by creating a necessity for jails, penitentiaries, asylums, hospitals, almshouses, orphanages, reformatories, police and criminal courts?

Does it pay to license a traffic which decreases a man's industrial efficiency so that the Government reports show that 72 per cent. of agriculturists discriminate against him for using it, and that 79 per cent. of manufacturers, 88 per cent. of tradesmen and 90 per cent. of railroad officials do the same thing?

Does it pay to maintain a national quarantine against criminal and dependent classes from abroad and license 250,000 saloonkeepers to manufacture such products at home?

Does it pay to support the families of saloonkeepers and bartenders and pay their rent, taxes and insurance, and buy luxuries for them in order to get a few pennies in revenue and license out of the many dollars which they filch from the pockets of industry?

Does it pay to employ teachers to teach children the evil effects of alcohol upon the human system and license men to sell a thing which inflames the stomach, hardens the brain tissue, softens and weakens the blood vessels, impoverishes the blood, overworks the heart, retards the elimination of effete matter, dims the eye, dulls the hearing, diseases the throat, lungs, kidneys, liver, nerves and muscles; the demand for which is wholly artificial, and when supplied serves no good purpose?

Does it pay to call ministers to preach the gospel of love, charity, honesty, purity, forgiveness and redemption, and license other men to engage in a traffic which fosters hate, engenders strife, breeds dishonesty, impurity and destruction?

Does it pay to send missionaries to the heathen to point out the way of salvation, and from the same port and often in the same vessel send "liquid damnation"?

Does it pay to build a palace for the brewer, hire servants and buy silks for his wife, and dress your own wife in rags, make her take in washing to support the family and finally send her to the poor-house, and bury her in the potter's field?

Does it pay to levy a tax to support orphans and widows and license the murder of husbands and fathers? Does it pay to license a thing which is always and everywhere known to be the enemy of everything sacred to God and man?

Does it pay to maintain on our coasts 275 life-saving stations at a cost of a little more than a million and a half, and out of the same pockets and under the same flag maintain 250,000 life-destroying stations at two billions and a half?

Does it pay to listen to the sophistries and falsehoods of passion, prejudice, ignorance, appetite and greed, and close your ears to the voice of conscience, reason, judgment, suffering, religion and God?

Does it pay to do that which will blanch the cheeks with fear and make you dumb with terror when at last you stand in the presence of the Judge of the quick and the dead?—*Charles Scanlon, Field Secretary, Department of Temperance, Presbyterian Church, U. S. A.*

### THE STORY OF HASAN RAZA KHAN.

Dr. Robert Hoskins, one of our missionaries, was one day preaching in a poor village, telling them of Christ.

Reaching his next camping place at night, Dr. Hoskins observed a man pacing back and forth in the grove, and as he entered his tent a servant told him that a man wanted to speak with him. He signified his willingness to see him at once, and a young Mohammedan named Hasan Raza Khan entering his tent, said: "I heard your wonderful story and have come to ask if Christ is really alive. Could I speak to Him? Would He hear me? Would He give me rest? I am a Mohammedan, and have fasted in vain many days and nights trying to find God. My heart longs for rest." Dr. Hoskins told him he could have through Christ all he desired. The explanations and prayers were long, but before midnight the young Mohammedan rose from his knees and said: "A wonderful thing has happened, my load is gone, I have rest. It must be that Christ has come into my heart." His father was a wealthy Mohammedan, and promised him wealth if he would return. He refused it, saying, "I cannot go back. I found no rest in the old path. Christ has saved me and gives me rest." He gave up all these prospects, became a Christian worker on \$2 a month, and brought hundreds to Christ. After some years he was sent across the Ganges and began the work which later developed into our great Northwest India Conference. In the midst of terrible persecution, when urged to go back across the river to his friends, the brave man answered: "We cannot leave these people without telling them. Thousands do not yet know the Christ." He worked on. Twenty years later, when he was presiding elder of Kasganj, a district he had made, the Rev. Rockwell Clancey was in his home and said: "What work have you here?" He replied: "I have with me one hundred and fifty workers. God's will is made known in two hundred Sabbath schools with six

thousand pupils. The gospel is being preached in one thousand villages to more than fifteen thousand people. I am praying for one hundred thousand souls." When, a few weeks after, this good man fell at his post, government officials were his pall-bearers, and five thousand non-Christians, with the Christians, followed his body to the grave.—*Bishop Warner in World Wide Missions.*

### AN INCIDENT IN CENTRAL AFRICA.

Sunshine everywhere about the mission station, but inside a deepening shade.

"Another year! O God! another year!" The sick man moaned and tossed upon his bed. "Just twelve months more to testify for Thee; and I will do it as I never did before."

"O how I should glory in the privilege of twelve months more!" The fever-burnt sufferer was seeing life as it looks on the brink of eternity, yearning for another chance to "buy up the opportunity"—to redeem the time. But the death angel waited in the shadow calm and inexorable.

"O God! forgive me, forgive! I said it before—I said I would testify for Thee as I had never done—but I did not carry it out. O for another chance—one more—just six months more, and I will, I will"—

Soothing words were said by comrades watching near, in whose eyes he had been "faithful unto death"; but the dying man heeded them not; he was fighting for life—for one more chance to live for God and souls.

"Just six more—I should testify for Thee as I never could have done before, for now—O God, wilt Thou in mercy"—

The presence that never fails to hush the storm was there, and the tempest-tossed spirit grew reconciled at last.

"I believe," he said slowly and emphat-

ically, as the end was drawing near, "that this day I shall see—Thy glory magnified—in the land of the living." He paused, and again the yearning flitted over him—"O that I had more, more wherewith to crown Jesus! . . . Don't delay"—

When the sun set that night his day of life was ended, closed in a perfect calm, as with the words, "Peace, . . . peace with God," he passed beyond earth's opportunity of serving Jesus Christ.—*Presbyterian Record.*

### OUR KEEPER.

A young man was out in the Maine woods taking photographs of attractive bits of scenery. He came upon the mouth of a little cavern between the rocks, and he thought, "I will see what sort of a picture I can get out of that cave," and as it was a little late in the day, he decided to take a "time exposure" instead of a "snapshot." Steadying the camera upon his knee as well as he could at the edge of the cave, he gave the sensitive plate a long, deliberate look at the semi-darkness within, then continued on his way through the woods, and after many hours returned to his home. Several weeks afterward, on developing his picture, imagine his astonishment to see in the picture, in the very center of the cavern, with arched back and bristling fur and within springing distance of the spot where he had laboriously balanced his camera, a huge Canadian lynx, that might have easily torn his eyes out and have destroyed his life. And yet, he came and went and saw no signs of danger.

We walk in the midst of physical perils every day of our lives. We walk in the midst of moral perils more dangerous yet. How splendid the promise, "He that keepeth thee will neither slumber nor sleep."—*The Lutheran.*



## EDITORIAL NOTES.

OLIVE TREES reminds its readers that another year is rapidly drawing to a close, and requests them to bear in mind its continued claims on their generous support. It may not be generally known that the receipts do not yet cover the expenditures. One dollar a year would be required to meet all expenses, leaving only a small margin of profit; and yet we do not like to advance the annual subscription, as many of the most devoted friends of missionary work might not be able to contribute that amount in addition to other demands on their liberality, and would thus be shut out from the privilege of having in their families this source of missionary intelligence.

We merely make three requests: First, prompt payment of 50 cents in advance; second, a hearty commendation of OLIVE TREES from the pulpits of the Reformed Presbyterian Church that are loyal to the cause of missions; and, third, special contributions from men of means to extend the circulation of this monthly messenger by putting it into the hands of some who cannot afford to subscribe and of others who are not sufficiently alive to the importance of foreign missions and need line-upon-line instruction on this question of the hour.

All renewals and new subscriptions should be in our hands by New Year's Day, 1909, that we may know how large an edition of the January number to issue.

Mr. Walter T. Miller reports the following cablegram, received Oct. 9, 1908:

"Hong Kong to Upperciti, N. Y.

"Blairs home eye treatment."

We infer from this brief message that Rev. R. A. Blair and family are on the way to the United States. Mr. Blair had

been suffering from an attack of amoebic dysentery, but the last letter from Dr. Scott, written Sept. 4, 1908, contained the encouraging intelligence that he was taking "solid food four times a day," was "allowed to sit up" and "hoped to be out of the hospital before long." In the absence of particulars we can only give the churches this fragmentary information and wait for letters.



The call of the Foreign Mission Board for another missionary teacher for Northern Syria is still before the churches. A young woman is needed for the schools at Latakia, and no one who wishes to be engaged in missionary work can ask for a more desirable position. The time is ripe for successful service in this field. The Head of the Church has commanded Turkey to open the door, and it remains for us to enter in and take possession in His name.



OLIVE TREES has received and passed on to Treasurer Walter T. Miller the following contributions, of which no previous acknowledgment has been made: \$10, to be equally divided between the Syrian Mission and the Mission in China, from Miss Eva C. Murray, a member of Oakdale Congregation; \$10 from Mrs. Rosanna S. O'Neill, of Mansfield, O., for the Semi-Centennial Fund; \$25 from the Sabbath School of the Second Reformed Presbyterian Church, Boston, Mass., being the first half of a \$50 pledge toward the support of a native teacher in Syria.



Our missionaries to the Levant, Rev. and Mrs. R. E. Willson and Miss F. May Elsey, after a long but comparatively pleasant voyage across the Atlantic,

reached Liverpool Friday, Oct. 2, 1908. They must soon have found their way to London and made a favorable impression there, as Mrs. Amy Angus, the Superintendent of the Foreign Missions Club, wrote us under date of Oct. 8: "We have had the pleasure of a visit from Mr. and Mrs. Willson and Miss Elsey, of your Mission, and we thank you for directing them to our missionary home. - - - We shall always be glad to welcome any of your workers when passing through London."



We are happy to reproduce in OLIVE TREES the great address of Hon. William J. Bryan, on "The Prince of Peace." Through the courtesy of "A member of the New York Bar" a copy was put into our hands a few weeks ago, and as we had not seen it before, we concluded that, though widely circulated, there were probably many others in the Reformed Presbyterian Church who had not had the privilege of reading it. So we asked and obtained permission to reprint it in our columns. A paper so loyal to the Christ and to the great principles of Christianity deserves a careful perusal, but this address has an added value at the present hour as coming from a man of national reputation, who easily stands in the front rank of Christian Statesmen in the United States, and against whose character political opponents, however widely they dissent from his views on certain public questions, have not ventured, even amid the excitement of a Presidential campaign, to breathe a single whisper.



Dr. J. W. Wright, of Tak Hing Chau, China, while attending a hospital in Minnesota to fit himself for greater usefulness in the field, was taken ill. Wednesday, October 21, 1908, he submitted to an operation at St. Margaret's Hospital in Kansas City, expecting to be out in ten days, but in the judgment of the surgeon it would be unwise for him to attempt an ocean voyage in less than a month. This will delay his departure for a short time.

Indeed one of the manliest among them did not hesitate, while condemning his opinions on distinctively party questions, to express admiration for his private character.



Fleming H. Revell Co., New York, Chicago and Toronto, has sent us two new volumes from its Missionary Library:

**Bishop Hannington and the Story of the Uganda Mission.** By W. Grinton Berry, M. A. Price, \$1.00 net; and **Adventures with Four-footed Folk.** By Belle M. Brain. Price, \$1.00 net.

The first named of these books contains an account of the life work of Bishop Hannington. It records the story of his boyhood, conversion, ministry in England, consecration to missionary service, travels in Central Africa, and martyrdom on the shores of the Victoria Nyanza, as well as of the Uganda Mission.

The second book is a selection of animal stories from missionary literature that vividly illustrate the providential care of the Mediator in fulfillment of His promise to the seventy in Luke 10, 19, and to the disciples in Mark 16, 18. In her foreword the author says: "In India alone, during the year 1900, no less than 3444 persons were killed by tigers and other beasts of prey, and the mortality from snake bites reached the enormous number of 25,837. Yet, thanks be to God, no missionary's name was found in either list."

No one will buy either of these volumes without reading them from cover to cover, they are so attractively written and so full of thrilling incidents.

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